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BY ORSON HYDE.

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Address of Willard Richards, Secretary of State.

To the Chancellor and Regents of the University of the State of Deseret, delivered in the Bowers, at Great Salt Lake City, in presence of his Excellency, Governor Young, April 17th, 1850.

[Concluded.]

When falsehood cannot answer truth, it will cry out, "let it alone; the less you have to do with it the better; it is no good any how; be still; take no notice of it; if you do, you will be deceived." Such like assertions have become so old and stale, that the Devil is assumed of them. Is proof wanted? The whole world has been trying to believe, for a long time, that there was to be no more revelation; that God had sealed up his lips; has done speaking for ever; but recently, christian and infidel are beginning to think that he has spoken again through his Poughkeepsie Seer and Prophet, and through many lesser seers; and all just because his Satanic majesty has seen fit to commence revelation, as the only way to compete with the God of Israel, in his work. For a long time his majesty said there was to be no more revelation, and when more came, he said "let it alone, take no notice of it or you will be deceived," but when the people would believe this no longer, he commenced giving revelation himself and many believed in him; and if, when they can no longer make the people believe that I have spoken falsely concerning them, the officers of christian colleges will come out, own the truth and reform for the benefit of the whole people; I will thank God and take courage.

But what is to be understood by the term "liberally endowed institutions?" a certain institution that has received a liberal, an immense amount of funds from the public, and never made any returns therefor. If this is not the true meaning according to popular lexicographical action, I am ignorant of terms, and will be obliged to any college in christendom that will correct me; and should some learned professor, or president, object to the definition, and say the institution is liberally supplied with books, maps, charts, diagrams, apparatus, fine and commodious buildings, gardens, walks, flower-beds, &c. &c. It is admitted: but who pays for it? The student: and no man may stay there a day who does not pay well for the use of these things. But the professor continues, "he pays not for the use of these things, but for our teachings." What does this imply? surely that the buildings, books, gardens, apparatus, &c., constitute the college; and presidents, professors, tutors, &c., have no part in the matter; they are not liberally endowed; they must be paid for every thing they do; they constitute no part of the institution, they are only appendages; and the students, who will pay us, the door-keepers, liberally by our trouble, may enjoy liberally all the privileges of our liberally endowed college, on the most liberal principles, and we will give the most liberal education, and grant our most liberal diploma unto all such liberal benefactors, as shall so liberally bestow their liberal money, upon our liberally endowed facilities, to communicate such liberal information; for the furtherance of our liberal munificence.

If this doctrine is correct; if buildings, books, apparatus, &c., constitute the college, instead of Beggars, Presidents and Professors; if these inert materials are the centre of all knowledge, instead of the hands of those who handle them; then let their liberally endowed brick and stones, mortar and gravel, books and apparatus, pavements, flower-beds, &c., be liberally distributed, among a liberal people, that all may be able to ring their own liberal bell, by pulling their own liberal rope, and give all old pro-

fessors the liberal privilege, of procuring a liberal income, by granting a liberal hoing, with their liberal hands, to their own liberally acquired potatoes, that their liberally endowed livings, may no longer depend on the liberal donations, of their liberal friends, who have worked liberally, to give them a liberal living, and in return have received no liberality, only what they have liberally paid for in advance.

Such a multiplying of colleges by the scattering of bricks, books and bell ropes, might be very profitable for the people generally, if their books were not so mystified by dying ignorance, and clothed in dead languages, so that a man must spend one life, to learn to read anything therein written; and books are thus written to prevent the common people from reading; and were the books which are now printed, written in living languages, the people generally would become informed, education as a profession would cease, and the craft would be at an end, as liberally, and effectually as though it had never existed, while, as they now exist, most books are calculated to darken science, by words without knowledge.

Why are dead languages generally taught in colleges to the exclusion of the living? "for the purpose of disciplining the mind." Who gave this answer? The colleges, who by producing mental death, liberally endow the dead and useless languages; but men of sense and thought will understand, that the mind can be disciplined as well by a living language, as a dead one; were it not so, it would be of the utmost importance for all who would become conversant with human nature, to resort to the grave-yards, and spend their hours among the bones and ashes of gone-by generations, rather than seek the society of the living. This doctrine may be sweet to the surgeon short of patients, but hard to be believed by philosophers.

But "many of the studies, and a great proportion of the intelligence of popular books, are written in the dead languages, and students must learn them to get at the information therein contained." True; but if the intelligence contained in these dead books is so very good that it cannot be dispensed with, why have not learned professors translated them, so that all men might read them in their own language? Here craft is in danger again, for if books were written so plain and easy to be understood, that all men could learn for themselves, there would be but little use for professors here.

Of what use are the dead languages? Says the Doctor of Divinity, "it is necessary that students should understand them, so as to read the Holy Scriptures in the original." Where would be the necessity of this if the doctors or professors would translate them correctly? We could then read them correctly in our own tongue. If they cannot translate them correctly, they cannot teach others to do it; and if they can translate correctly, why the great diversity of translations among the learned? If the great diversified and contradictory translations of the Sacred Records arise from the ignorance of the learned professors of christendom, we can very well dispense with their college services. We are ignorant enough of ourselves, without their tuition; and if they know how to translate correctly, and alike, and will pervert the meaning of the sacred volume, we have still less use for their labors; for Satan can do enough such work of his own, without their help.

Where then shall the honest man's confidence centre, in this, the nineteenth century, the boasted age of light and liberty? where shall wisdom be found, and intelligence unveil itself, while there is not learning or honesty enough in all Christendom to translate the Holy Bible correctly; no two agreeing; all boasting over their great learning, and mourning over the ignorance of their fathers, and at the same time cannot tell the meaning of their father's words? If they could, they could translate correctly, and alike over all Christendom. O shame! where is thy blush, when thou lookest on such learned ignorance, and listens to their pompous, empty boasting.

What are the dead languages good for? They are good to feast the mother of harlots; and are being served up as a final supper, to her, and her degenerate offspring, and they will soon depart from the banquet table of their dead carcasses to a long night of silence, when their boastsings will be heard no more, for ever.

What is the use of learning? It is used by the few to enslave the many. What should be the use of learning? It should be used as a mighty engine to do good, to exalt all men to greater glory; and if all the learned men of Christendom had known this, and practised upon it for the last two centuries, doing as they would be done unto, instead of a miserly endowed college, once in two, three or five hundred miles, doing little or no good, a general diffusion of knowledge would have transpired among the people; and the scriptures of eternal truth would have been translated and read in every living language under the whole heavens.

If the due organization of proper officers, constitute a college; and the buildings, books, &c., are mere appendages; if the officers and professors are the main spring, to put in motion all other parts of the machinery, then that college only may truly be said to be liberally endowed, whose tuition is free; and that institution which has received liberally, and does not impart as liberally, by making free its tuition, instead of being liberally endowed, is endowed like the miser, his coffers have been liberally supplied, and that is the end of his greatness and goodness; he neither uses his funds, nor suffers others to use them, unless he can receive in return a double reward; and every institution endowed with such

miserly principles, will keep every man in ignorance, who is not able to ascend their golden rounds, and feast their glittering Gods.

Of what use are popular diplomas? They add honor, wealth, and fame to their titled possessors. They are tinkling cymbals, forthcoming at the call of gold. What mean the empty, high sounding titles of Doctor of Laws, Doctor of Medicine, Doctor of Divinity? Whatever was intended, the true, literal meaning is, their laws are sick, and a doctor is created to cure them. Their medicines are poison, and their doctors are appointed to convert and heal them if they can, while suffering humanity is left to die neglected. Their divinity is on the wane, their gods have become old, blind, and decrepit, and are their Doctor of Divinity sent forth to revive the expiring spark, ope the hearing ear, and quicken the all searching eye of their object worship? Not Gods without body, parts, or passions, are not subjects for the doctor; he can only stand, by his golden altar, and cry, "great is the God I worship, he is Almighty; his centre is every where, and his circumference no where; and he might add in truth, I am bigger than my God, for any being without a body is no being at all; and we leave this Doctor of Divinity to doctor up the credulity of the ignorant multitude, and make the most he can of it for his own benefit.

It is often asserted with much truth, "that it is hard to learn old dogs new tricks," but it is far easier to learn them new tricks, than it is to break them of their old ones; and the principle is equally as true when applied to men as brutes. Gentlemen, I have introduced a few of the fooleries; a little of the avarice and cunning; and a small amount of the wickedness, that is pervading the walks, of a popular college life; that you may shun them at the beginning and not have to unlearn, what most literary institutions must unlearn, if the would ever become the benefactors of mankind. I delight not to dwell on the faults of my fellow beings, or expose them to the public gaze; but if we do not take a passing observation, so that we may shun them, we are liable to fall into the same errors, and a great portion of our short existence is liable to be spent, in experiencing things of no value, which we might have shunned, therefore it is wisdom for wise men to keep their eyes and ears open to every thing, shun the evil, and embrace the good, whenever and wherever presented.

A great, and mighty people are now looking to you, to lay the foundation and guide the erection of a superstructure for a university, that shall introduce them and their posterity to a perpetual increase of knowledge, science and intelligence; and should you falter, in the execution of the enterprise; should you fall into the by-ways, labyrinth and darkness of like institutions, you will find every Ishmaelite against you; I speak not this, because I fear or doubt of your designs, far from it; I know your worth, I value your intelligence, I appreciate your integrity, and have no feelings of dubiety concerning your operations; but I simply speak the feelings of a noble people, who are zealous of their rights and privileges with a God-like zeal.

Open then the flood gates of intelligence to all who may seek shelter from the blasts of political warfare, party strife, and national perplexities, in our peaceful vale. appropriate the early funds of the institution you represent, to qualifying teachers for all common schools, and academies; and begin to collect such apparatus, books, &c., as shall be necessary for the rapid improvement of children, and youth, purge the English language of all superfluous letters, figures and combinations; stem the tide of popular ignorance, delusion and falsehood; print books that a child may read, and when read may be understood; translate all useful information to be found in dead languages to a living speech; gather around you teachers in every language under heaven, that students may go from hence to all people, and feel at home; and as fast as your means will permit, erect plain, neat, and substantial buildings; and let all your expenditures be upon the same principle, until every individual of the State has a good education, and teachers are free to instruct more; and gold and silver are so plenty in your coffers, you know not what to do with it; then adorn your building with diamonds and precious stones, and make your apparatus of ivory and gold.

But before this time arrives, you will need a few hundred millions for necessary practical purposes, for the payment of teachers, for the creation and furnishing of laboratories, and philosophic elucidations. The earlier you can establish an observatory on the hill tops the better; and if you can get near enough towards the heavens, on mountain heights, or by telescope, to see all the planets of our own solar system, you will accomplish a work long sought for by the learned world, but sought in vain. Call upon all the intuitive intelligences of earth, to flock to the standard of intelligence, and add their mites; and let them know that here they can be free to communicate all that has been made known to them, without ginsaying or persecution.

Raise the standard of intelligence so high that mortals cannot overreach you, and make the ascent so gradual and easy that all may attain unto it; for let the world will be looking to your institution, as the Queen of sciences, kings and nobles will become its patrons, their sons and daughters will be educated under your fostering care, and from hence the sun of science will impart its golden beams to earth's remotest bounds.

We see then that a liberally endowed institution, is one that is able and every way qualified, to furnish free instruction, in all languages, arts, science, and intelligence, to all men, women and children, who are looking, or have a right to look to the same, for the means of expending their physical and mental powers, until they are all qualified to act in any sphere of life where God and duty may call them; and of acquiring all the intelligence man is capable of possessing on earth; he may then with propriety receive his honorary diploma on real merit, and soar aloft among the Gods, where he may enter on new fields of science, enter a college of far more liberal endowments, and progress in intelligence through all eternity of eternities.

From the Saturday Rambler.

Death.

BY LAURA.

The spectre started forth,
At morning's earliest hour;
He entered in the poor man's cot,
To wield his deadly power.
He left two weeping parents,
With looks of anguish wild;
For they had seen the spectre come,
And breathe upon their child.

The spectre stalked abroad,
At noonday's brightest hour;
He entered in the rich man's door,
To wield his deadly power.
There stood an aged man,
With locks of snowy hue;
Wealth's cares had checked the streams of life,
But now Death called him too.
But though his brow was furrowed,
And wrinkled was his cheek;
Although his voice had husky grown
So that he scarce could speak,
Still, still he clung to life,
And prayed that Death would spare;
But no, the spectre stood unmoved,
Nor heard the suppliant's prayer.

The spectre coursed his way,
At evening's peaceful hour;
He entered in pleasure's gates,
To wield his deadly power.
Amid a dancing group,
There whirled a maiden fair,
With ringlets, and sparkling eyes,
And curls of golden hair;
Unseen by her Death came,
And threw his arm around her waist;
She stopped—she pressed her burning brow,
And fell in his embrace.

The spectre stayed his not,
Till midnight's silent hour;
Then entered he the halls of vice,
To wield his deadly power.
There sat a gay young man,
Within a crowded room,
Sipping the wine cup's ruddy glow,
Unconscious of his doom.
Death came and touched his arm,
And bade him raise his head,
And with a fearful, fearful awe,
He tremblingly obeyed.
He saw a hideous form,
With arms outstretched to clasp;
He writhed, he struggled to escape,
But perished in Death's grasp.

Thus faithful does Death work,
Among our fallen race,
To wield and grave, to young and old,
He shows his fearful face,
And all must go! No vain excuse
Can turn him from his path;
He comes, by God sent forth,
To appease avenging wrath.

The Jews may be divided, it is said, into two classes—the indifferent or skeptical, and the superstitious. In Western Europe, especially in France, where legally the Jew is on an equality with the Christian, skepticism prevails very extensively. In Tunis, the Jews are superstitious. The Jews of Palestine, and pilgrims on their way thither, appear to be the most devout and liberal. Persecution was more favorable to Hebrew learning than prosperity has proved. The French Hebrews study the works of the French Atheistical writers, and the Jewish mind is marred by deism and infidelity. The Jews of Marseilles, Paris, Strasbourg, Lyons, &c., are all infidels, thoroughly imbued with the principles of Volney and Voltaire. The Rabbits are as unbelieving as the mass of their people. One of them has asserted that the "new heart" means nothing more or less than an improved mind. The Carite Jews are an interesting portion of the children of Israel. They are more scriptural than their brethren, and disbelieve the Talmud. They do not wear phylacteries, and call the Jews who wear these appendages, "bridled asses."

Influence of a Smile.

It is related in the life of the celebrated mathematician, William Hutton, that a respectable country woman called on him one day, anxious to speak to him. She told him with an air of serenity, that her husband behaved unkindly to her, and sought other company, frequently passing the evenings from home, which made her feel extremely unhappy, and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she could manage to cure her husband. The case was a common one, and he thought he could prescribe for it without losing his reputation as a conjurer. "The remedy is a simple one," said he, "and I have never known it to fail. Always treat your husband with a smile." The woman expressed her thanks, dropped a courtesy and went away. A few months afterwards she waited on Mr. Hutton with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy glistened in her eye, that she had followed his advice, and her husband was cured.

THE WAY OF A HAREF. Lay nothing so much to heart as desire nothing so eagerly; rejoice not excessively, nor grow too much for disasters; be not violently bent on any design; nor let any worldly consideration hinder you from taking care of your soul.

A GOOD REZE. Whenever you enter an apartment occupied by another individual, if the door is closed before you enter, close it after you. If, on the contrary, it stands invitingly open, let it remain so.

Meteorite showers.

The first grand phenomena of a meteoric shower which attracted attention in modern times was witnessed by the Moravian Missionaries at their settlements in Greenland. For several hours the hemisphere presented a magnificent and astonishing spectacle, that of fiery particles, thick as hail, crowding the concave of the sky, as though some magazine of combustion in celestial space was discharging its contents towards the earth. This was observed over a wide extent of Territory. Humboldt, then traveling in South America, accompanied by M. Roupeland, thus speaks of it: "Toward the morning of the 13th November, 1799, we witnessed a most extraordinary scene of shooting meteoric stars. Thousands of bodies and falling stars, succeeded each other during four hours. Their direction was very regular from north to south. From the beginning of the phenomena there was not a space in the firmament equal in extent to three diameters of the moon which was not filled every instant with bodies of falling stars. All the meteoric stars, which were seen, were of the first magnitude, and some of them of the second magnitude." An agent of the United States, Mr. Ellicott, at that time at sea between Cape Florida and the West India Islands, was another spectator, and thus describes the scene: "I was called up about three o'clock in the morning, to see the shooting stars, as they are called. The phenomenon was grand and awful. The whole heavens appeared as if illuminated with sky-rockets, which disappeared only by the light of the sun after daybreak. The meteors, which at any one instant of time appeared as numerous as the stars, flew in all possible directions, except from the earth, toward which, they all inclined more or less; and some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling upon us." The same individual states that his thermometer, which had been at eighty degrees Fahr. for four days preceding, fell to 56 deg.; and, at the same time, the wind changed from the south to the northwest, from whence it blew with great violence for three days without intermission. The Capuchin missionary at San Fernando, a village amid the savannas of the province of Varinas, and the Franciscan monks stationed near the entrance of the Orinoco, also observed the shower of asteroids, which appears to have been visible, more or less, over an area of several thousand miles, from Greenland to the equator, and from the lonely deserts of South America to Weimar the city of Quito, a similar extent occurred. So great a number of falling stars were seen in a part of the sky above the volcano of Cayamabo, that the mountain itself was thought at first to be on fire. The sight lasted more than an hour. The people assembled in the plain of Exida, where a magnificent view presented itself of the highest summits of the Cordilleras. A procession was already on the point of setting out from the convent of St. Francis, when it was perceived that the blaze on the horizon was caused by fiery meteors, which ran along the sky in all directions, at the altitude of twelve or thirteen degrees. In Canada, in the years 1814 and 19, the stellar showers were noticed, and in the autumn of 1818, on the North Sea, when, in the language of one of the observers, the surrounding atmosphere seemed enveloped in and expansive ocean of fire, exhibiting the appearance of another Moscow in flames.

We now come to by far the most splendid display on record; which, as it was the third in successive years, and on the same day of the month as the two preceding, seemed to invest the meteoric showers with a periodical character; and hence originated the title of November Meteors. The chief scene of the exhibition was included within the limits of the longitude of 61 deg. in the Atlantic Ocean, and that of 100 deg. in Central Mexico, and from the North American lakes to the West Indies. Over this wide area, an appearance presented itself, far surpassing in grandeur the most imposing artificial fire-works. An incessant play of dazzlingly brilliant luminosities was kept in the heavens for several hours. Some of these were of considerable magnitude and peculiar form. One of large size remained for some time almost stationary in the zenith, over the Falls of Niagara, emitting streams of light. The wild dash of the waters, as contrasted with the fiery uproar above them, formed a scene of unequalled sublimity. In many districts, the mass of the population were terror-struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars of heaven falling to the earth, even as a fig-tree casting her untimely figs, when she is shaken of a mighty wind. A planter of South Carolina, thus describes the effect of the scene upon the ignorant blacks: "I was suddenly awakened by the most distressing cries for mercy. I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice still beseeching me to rise, and saying, Oh, my God, the world is on fire!" Upward of one hundred lay prostrate on the ground—some speechless, and some with the bitterest cries, but with their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same.

This extraordinary spectacle commenced a little before midnight, and reached its height between four and six o'clock in the morning. The night was remarkably fine, and a cloud observed the firmament. Upon attentive observation, the materials of the

shower were found to exhibit three distinct varieties: 1. Phosphoric lines found one class apparently described by a point. These were the most abundant. They passed along the sky with immense velocity, as numerous as the flakes of a sharp snow-storm. 2. Large fire-balls formed another constituency of the scene.

From the Arctic Expedition.

Despatch received by the Navy Department from Lieutenant E. J. De Haven, commanding the expedition in search of Sir John Franklin.

UNITED STATES BRIG ADVANCE, Off Port Leopold, Aug. 22, 1850.

SIR:—I have the honor to acquaint you with the proceedings of the squadron under my command since leaving the Whale Fish Islands, whence my last dispatch was dated. We sailed on the 29th of June, but, owing to calms and very light winds, we did not reach the latitude of Uppernavik till the 6th of July. Up to this place no obstruction from ice was met with. We found a clear passage of from ten to twenty miles in width, between the land and the "pack." The latter was sighted daily, and had the appearance of being impetuable.

To the northward of Uppernavik many streams of floe-ice were found, extending from the main pack close into the land. Through these, with a fair wind, we found little difficulty in forcing our way, until we approached Baffin's Islands, in the latitude of seventy-four degrees. Here the ice appeared so close and continuous along the land that our progress in that direction was arrested. At the same time a clear and wide opening presented itself, leading to the West. We had a fair wind to enter it, and it was so directly in our course for Lancaster Sound that I could not resist the temptation; particularly as the passage looked to be almost hopeless by the usual northern route through Melville Bay.

For several hours our hope of a speedy and direct passage appeared to be confirmed, but, after a run of forty miles, ice was made ahead and on both sides in a continuous line. We had but entered a deep bight in the main pack.

To return to the eastward whence we came would, perhaps, have cost us days, with the uncertainty of being able to get along even then. Besides, of the only three authentic accounts of attempts to make the passage through the pack in about this latitude, two were eminently successful. The third did not succeed so well.

In view of these facts, I thought it advisable to enter the pack and endeavor to push through it, in a direct line for the theatre of our researches.

We accordingly did so, and for several days succeeded in making some headway, until at last the ice became so tight and immovable that it became impossible either to advance or retreat. In this hopeless condition we remained until the 25th of July, when, by a sudden movement of floes, an opening presented itself to the North. A southeast wind springing up at the same time, we availed ourselves of it, and, with a press of sail, succeeded in forcing our way into clear water.

On the following day we were brought up again by the ice, having made a run of more than sixty miles. The wind by this time had freshened to a gale, which, together with a thick fog, made our position not a little embarrassing. The vessels were placed in as secure a position as could be found; notwithstanding which they were in imminent danger from the heavy masses of ice driven before the gale, which pressed upon them. They withstood the shock, though, bravely. The danger was over and the gale abating.

We were now in latitude 75 deg. longitude 60 deg. in the usual Melville Bay route. It did not appear much more favorable than the middle one, from whence we had just escaped. However, by keeping along the edge of the land ice, (which had no appearance of having moved this season, and extended full thirty miles from the shore,) we were enabled to avail ourselves of occasional narrow openings which appeared with the changes of the wind; so that, with the aid of wraps, during calm weather, we succeeded in reaching Cape York on the 15th, instant.

Between Cape York and Cape Dudley Digges we had open water, but were delayed by calms. We took advantage of the delay, and hauled the vessels into the shore, at the "Crimson Cliffs of Beverly," where we filled up our casks from a mountain stream. These cliffs are so named from the red snow on them, specimens of which were obtained.

A few miles to the east of Cape York, two Esquimaux were met with. The only thing we could understand them to say was, that more of their people were living not far distant.

On the 18th we got a fair wind, and, passing Cape Dudley Digges, shaped our course for the western side of Baffin's Bay. The "pack" was soon met with, but it was in streams and very loose, so that little obstruction was found from it. On the morning of the 19th we cleared it entirely, and a decided swell of the sea indicated that we had reached the "north waters."

The same day we fell in with the squadron of two vessels under Captain Penny. They had been unsuccessful in their efforts to enter Jones's Sound. They were now bound in the main direction to our vessel. On the evening of the 19th we entered the Sound, but a violent gale came on from the eastward, accompanied with a thick fog, and heavy rain, which compelled us to turn back. During the gale we parted company with the Esquimaux.

The following day the wind freshened, but the weather still continued thick and foggy. We spent the most of it in standing

This image is a vertical, high-contrast black and white scan. It is divided into two main vertical sections. The left section is a light gray, textured band, possibly representing a page edge or a binding. The right section is a solid, dark black area. A thin, irregular vertical line separates the two sections, showing some texture and slight variations in width. The overall appearance is that of a scan of a physical object, possibly a book or a document page, with a focus on texture and contrast.

